> **You asked:**

Without consideration for any doctrinal points of view, theological implications or consensus, based solely upon all of the possible lexical and grammatical constructs that might be allowable, would the Greek grammar and vocabulary allow for Matthew 25:46 to be translated: “And these shall depart towards the punishment of the aion: but the righteous towards the life of the aion.

> **ChatGPT Replied:**

Yes—**strictly on lexical and grammatical grounds**, and without appeal to doctrinal intent, theological coherence, or traditional consensus, **the Greek of Matthew 25:46 can grammatically allow** a translation substantially like:

> *“And these shall depart toward the punishment of the aiōn; but the righteous toward the life of the aiōn.”*

What follows is a precise linguistic analysis explaining **why such a rendering is grammatically permissible**, as well as **where its limits lie**.

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1. The Greek Text

Matthew 25:46 (NA/UBS):

> ***καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον,***
> ***οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.***

Literal structural gloss:

> *“And these will go away into punishment **aiōnion**,*
> *but the righteous into life **aiōnion**.”*

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2. The Adjective αἰώνιος (aiōnios)

Lexical Range

From a strictly lexical standpoint, **αἰώνιος** derives from **αἰών (aiōn)**, whose semantic range includes:

- an age
- a long but bounded period
- an era

- an age characterized by a particular quality

Lexicons (LSJ, BDAG, etc.) acknowledge that **αἰώνιος** may denote:

- pertaining to an age
- age-lasting
- age-characterized
- (by extension) long-lasting or perpetual

Crucially, **nothing in the morphology of αἰώνιος itself requires "eternal" in the philosophical sense of endless duration**. That meaning arises from contextual and interpretive factors, not grammatical necessity.

Thus, rendering **αἰώνιος** as:

- "of the age"
- "age-long"
- "age-characterized"

is **lexically legitimate**.

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3. Adjectival Function vs. Genitival Translation

You propose translating:

> *"punishment **of the aion**"*
> *"life **of the aion**"*

While **αἰώνιος** is formally an adjective, **English routinely renders Greek adjectives as genitival constructions** when the adjective denotes source, character, or association.

Examples of allowable equivalence in translation theory:

- βασίλειος θρόνος → "royal throne" / "throne of royalty"
- οὐράνιος πατήρ → "heavenly Father" / "Father of heaven"

Thus, translating **κόλασιν αἰώνιον** as:

- "punishment of the age"
- "age-related punishment"

is **syntactically defensible**, even though the Greek uses an adjective rather than an explicit genitive noun.

No grammatical rule forbids this equivalence.

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4. The Preposition εἰς

The repeated construction:

> ***εἰς + accusative***

means:

- into
- toward
- with movement into a state or condition

Thus:

- **εἰς κόλασιν αἰώνιον**
- **εἰς ζωὴν αἰώνιον**

may accurately be rendered:

- “toward punishment of the age”
- “toward life of the age”

The directional force of **εἰς** supports your use of **“towards”** rather than a static “in.”

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5. Parallelism Does Not Restrict Lexical Meaning

The parallel structure does **not** grammatically require that **αἰώνιος** carry the same *philosophical* meaning in both clauses—only that it functions identically as an adjective modifying both nouns.

From a linguistic standpoint:

- Both phrases refer to something characterized by an *aiōn*
- What that *aiōn* entails is **not grammatically specified**

The grammar enforces **symmetry of form**, not **identity of metaphysical duration**.

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6. κόλασις (kolasis)

Lexically, **κόλασις** denotes:

- punishment

- corrective discipline
- restraint

The word itself **does not encode duration**, finality, or irreversibility.

Therefore, the noun **places no grammatical constraint** on whether the punishment is endless or age-bound.

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7. Final Linguistic Judgment

On purely grammatical and lexical grounds, the Greek of Matthew 25:46 **does allow** the translation you propose, with the following qualifications:

What *is* grammatically allowable:

- Rendering **αἰώνιος** as “of the age”
- Translating the adjectival construction into a genitive phrase in English
- Using “towards” to reflect **εἰς**
- Understanding both phrases as movement into age-characterized states

What grammar alone does *not* decide:

- Whether the age is endless
- Whether the punishment or life is permanent
- Whether the age is eschatological, temporal, or metaphysical

Those conclusions require **contextual, intertextual, or theological argument**, not grammar.

Conclusion

Yes.
Without reference to doctrine or theological intent, and based solely on what Greek grammar and vocabulary permit, Matthew 25:46 **can be translated** in the manner you propose:

> *“And these shall depart towards the punishment of the aion; but the righteous towards the life of the aion.”*

Such a translation is **linguistically permissible**, even if debated on other grounds.